

بُدَاهَةٌ and بُدَّةٌ: see بُدَاهَةٌ.

بُدِيَّةٌ and عَلَى بُدِيَّةٍ: see بُدِيَّةٌ.

بُدَاهَةٌ: see بُدَاهَةٌ, in two places.

بُدِيَّةٌ (S, K) and بُدَاهَةٌ (Sgh, K) and بُدِيَّةٌ (JK, S, K) and بُدَّةٌ and بُدَّةٌ (K) subst. from بُدَاهَةٌ (JK, S,) meaning *The first of anything; and an occurrence thereof by which one is taken unawares: (K:) or the first occurrence of a thing, that happens to one unexpectedly.* (M, in explanation of the first word, in art. بدأ.) — Also the first (S, TA) and second (JK) and third (TA) *The first part of the running of a horse; (JK, S, TA;) opposed to عِلَالَةٌ, signifying [the "remaining part of the running," or "an after-running," or] "a running after a running."* (TA.) You say, *هُوَ ذُو بُدِيَّةٍ وَعِلَالَةٌ*, [He has a first running and an after-running, differing, the one from the other]. (Az, TA.) And *لَحَقَهُ فِي بُدَاهَةِ حَرِيهِ* [He overtook him in the first part of his running]. (Z, TA.) ISd thinks that in all these cases the *o* is a substitute for *e*. (TA.) [Hence,] *عَمَرَ الْبُدِيَّةَ* [properly *Fleet in the first part of his running; meaning*] *a man who takes by surprise with large bounty.* (TA, in art. عمر.) — See also the next paragraph, in three places.

بُدِيَّةٌ: see بُدَاهَةٌ, in four places. You say, *لَكَ الْبُدِيَّةُ* (K,) in which ISd thinks the *o* to be a substitute for *e*, (TA,) *It is for thee to begin;* (K;) and so *لَكَ الْبُدَاهَةُ*, with *o* substituted for *e*. (M, Mbr, TA art. بدأ.) And *أَجَابَ عَلَيَّ الْبُدِيَّةَ* (K) *He answered, or replied, on the first of his being taken unawares.* (TA.) [*عَلَى بُدِيَّةٍ* is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly, or unexpectedly;* and so *بُدِيَّةً* by Golius, as on the authority of J, but I do not find it in the S in the present article.] And *رَأَى بُدِيَّةً* signifies *He saw him suddenly, or unexpectedly.* (TA.) And *بُدِيَّةٌ الرَّأْيِ*, *Suddenly formed, unpremeditated, judgment or opinion.* (Msb.) — *بُدِيَّةٌ* and *بُدَاهَةٌ* both signify *The coming, of speech, without premeditation: and the coming suddenly, unexpectedly, or unawares.* (KL.) — And the latter, [and more commonly the former,] *An intuitive knowledge, notion, or idea; such as that one is the half of two; being, with respect to knowledge, like اِرْتِبَاعٌ with respect to intellect:* (Kull:) [or] the former signifies the *faculty of judging rightly at the first of an unexpected occurrence: [intuition, or intuitive perception:] accord. to 'Alee-Ibn-Dhāfir El-Haddād, it signifies primarily اِرْتِبَاعٌ فِي الْكَلَامِ [i. e. the faculty of extemporizing; or speaking, or composing, extemporaneously, impromptu, without premeditation]: and predominantly, the poetizing, or versifying, impromptu, without premeditation or consideration: except that اِرْتِبَاعٌ is quicker than بُدِيَّةٌ.* (TA.) You say, *هُوَ ذُو بُدِيَّةٍ*, (K) *He has a faculty of judging rightly at the first of an unexpected occurrence.* (TA.) And *فُلَانٌ ذُو حَسَنَةِ بُدِيَّةٍ* *Such a one has a good faculty of extemporizing; or of uttering, or relating, things*

by means of the promptness of his intelligence. (TA, in art. بدأ: see بُدِيَّةٌ.) And *هَذَا مَعْلُومٌ فِي بُدَاهَةِ الْعُقُولِ* [This is known among the intuitive notions of intellects; i. e., intuitively]. (K, TA.) *بُدَاهَةٌ* seems to be pl. of بُدِيَّةٌ, as in the phrase, (TA,) *لَهُ بُدَاهَةٌ*, i. e. *بَدَائِعٌ* [He has new, or admirable, things that he utters], (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the *o* may be a substitute for the *e*. (TA.)

*بُدِيَّةٌ* [Intuitive knowledge;] such that its origination does not rest upon speculation, and acquisition by study, whether it do, or do not, require some other thing, as conjecture or experience &c.; (KT, Kull;) so that it is [sometimes] syn. with *ضُرُورِيٌّ* [and opposed to *نَظَرِيٌّ*]: and sometimes it means such as does not require anything whatever after the intellect has directed itself; so that it is more particular than *ضُرُورِيٌّ*: (KT:) as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance. (KT, Kull.) — [And hence,] *A mere simpleton or fool: but this is post-classical.* (TA.)

*رَجُلٌ مَبْدَةٌ* (S) *A man possessing in a large degree the faculty of extemporizing, or of judging rightly at the first of an unexpected occurrence; firm, or steady, in speech or discourse, or whose tongue makes no slip in contentions, when he is taken unawares.* (Har p. 64.)

بدو

1. *بَدَا*, (T, S, M, &c.) aor. *يَبْدُو*, (S, Msb,) inf. n. *بُدُو* (S, M, Msb, K) and *بَدَا* and *بَدَا* (M, K) and *بَدَاءَةٌ* (K) and *بَدَا*, (M, on the authority of Sb,) for which last we find, in [some of] the copies of the K, *بُدُو*, a repetition, (TA,) or *بُدُوٌّ*, (so in other copies of the K,) *It appeared; it became apparent, open, manifest, plain, or evident:* (T, S, M, Msb, K:) and *تَبَدَّى* [signifies the same; or he showed himself, or it showed itself; (see an ex. in art. جيش, voce جَاش, last sentence;) or] *he, or it, came in sight, or within sight.* (KL.) — *بَدَا لَهُ فِي الْأَمْرِ*, (T, M, Msb, K, and Har p. 665,) inf. n. *بُدُو* (M, K) and *بَدَا* (M, and so in a copy of the K) and *بَدَا*, (T, M, and so in the CK,) or *بَدَاءَةٌ* and *بَدَا*; (as in some copies of the K;) or *بَدَا لَهُ فِي الْأَمْرِ بَدَاءَةٌ*, (S, IB,) the last word being in the nom. case because it is the agent; (IB, TA;) *An opinion presented itself, or occurred, to him, or arose in his mind, syn. نَشَأَ*, (S, K, and Har ubi suprà,) or *appeared to him, (M,) [respecting the affair, or case,] different from his first opinion, so that it turned him therefrom: (Har ubi suprà:) or there appeared to him, respecting the affair, or case, what did not appear at first: (Msb:) accord. to Fr, *بَدَا لِي بَدَا* means *another opinion appeared to me: accord. to Az, *بَدَا لِي بَدَا* means my opinion changed from what it was.* (TA.) Esh-Shemmákh says,*

لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ وَفَاؤُهُ  
بَدَا لَكَ فِي تِلْكَ الْقُلُوبِ بَدَاءَةٌ

[*May-be (but it is right that the promise be fulfilled) an opinion different from thy first opinion hath arisen in thy mind respecting that youthful she-camel.* (M, TA.) *رَأَوْا* in the Kur [xii. 35], means *بَدَا* [i. e. *Then an opinion arose in their minds, after they had seen the signs of his innocence, and they said that they should certainly imprison him,*] because *لَيْسَ جَنَّةً*, being a proposition, cannot be the agent: so says Sb. (M.) *بَدَا لِلَّهِ أَنْ يَقْتُلَهُمْ*, occurring in a trad., means *God determined that He would slay them: for, as I Ath says, *بَدَاءَةٌ* signifies the deeming to be right a thing that is known after its having been not known; and this may not be attributed to God: but, as is said by Suh, in the R, one may say, [of God,] *بَدَا أَنْ يَفْعَلَ كَذَا*, [properly signifying *It occurred to him, or appeared to him, that he should do such a thing,*] as meaning *He desired to do such a thing; [as also *بَدَا لَهُ فِي فِعْلِ كَذَا*]; and thus the phrase in the trad., here mentioned, has been explained.* (TA.) [One says also, *بَدَا لَكَ*, *Do thou thus as long as it seems fit to thee: see a verse of El-Ahmar cited voce جَلَّ* — *بَدَا الْقَوْمُ*, (T, S, M, K,) inf. n. *بَدُو*, (S,) or *بَدَا*; (M, K;) [the latter of which is said in the TA to be the right;] or *بَدَاؤَةٌ* and *بَدَاؤَةٌ*; (Msb;) *The people, or company of men, went forth to the بَادِيَّةَ [or desert]: (M, Msb, K:) or, the former, went forth to their بَادِيَّةَ: (S:) or went forth from the region, or district, of towns or villages or of cultivated land, to the pasturing-places in the deserts: (T:) [ISd says,] *بَدُو* may be used as meaning *بَدَاؤَةٌ*, which is the contr. of *حَضَارَةٌ*: (M:) [J says,] *بَدَاؤَةٌ* and *بَدَاؤَةٌ* signify the *dwelling, or abiding, in the بَادِيَّةَ [or desert]; the contr. of حَضَارَةٌ: but Th says, I know not *بَدَاؤَةٌ*, with fet-h, except on the authority of AZ alone: (S:) As says that *بَدَاؤَةٌ* and *حَضَارَةٌ* are with kesr to the ب and fet-h to the ح; but AZ says the reverse, i. e. with fet-h to the ب and kesr to the ح: (T:) both are also explained as signifying the *going forth to the بَادِيَّةَ: and some mention *بَدَاؤَةٌ*, with damm; but this is not known: (TA:) *بَدَاؤَةٌ* likewise signifies *he went forth from the constant sources of water to the places where herbage was to be sought [in the desert]; (T;) or he dwelt, or abode, in the بَادِيَّةَ. (S, K.)* It is said in a trad., *مَنْ بَدَا جَفَا*, i. e. *He who abides in the desert becomes rude, rough, coarse, or uncivil, like the desert-Arabs.* (S.) And in another, *كَانَ يَبْدُو إِلَى هَذِهِ التَّلَاحِ* [He used to go forth to these water-courses in the desert, or these high grounds, or low grounds, &c.]. (TA.) — [Hence,] *بَدَا* *He voided his excrement, or ordure; (M, K;) as also *بَدَى* (T, K) [and *أَبَدَى*]: because he who does so goes forth from the tents or houses into the open country. (T.) — *بَدَانِي بِكَذَا*, aor. *يَبْدُو*, is like *بَدَانِي* [i. e. *He began with me by******